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ANSARUDDIN

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A view of Jalsa Salana UK, 2016



Jalsa Salana, UK 2016



International Bait Ceremony, Jalsa Salana, UK 2016



بسم الله الرحمن الرحيم
In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN



Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad (peace be upon him) is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah

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DARSUL QUR'AN

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۭ
وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿۴۰﴾

Al-Hajj Chapter 22: Verse 40

Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them.

According to the genral consensus of scholarly opinion, this is the first verse which gave Muslims permission to take up arms in self-defence. The verse was revealed very early in Medina. "It is much more reasonable," says Wherry, "to suppose with Muir that this command emanated from Medina. Noldeke also relegated this command to Medina" (Wherry's commentary).

The next verse also lends support to this inference. It states that the permission to fight was given after the Muslims had been driven out of their hearths and homes. If, as some commentators of the Qur'an state, the verse was revealed in Mecca, it must have been revealed immediately before Hijra when most of the Muslims had already emigrated to Medina and the Holy Prophet, with only few Muslims, had remained behind in Mecca and their cup of hardships and privations had become full to the brim. But the former view seems to be more akin to fact and reality.

The verse lays down principles according to which Muslims can wage a defensive war, and clearly sets forth the reasons which led a handful of Muslims, without arms and other material means, to fight in self-defence after they had suffered ceaseless persecution for years at Mecca and had been pursued with relentless hatred to Medina and were harassed and harried there too. The first and foremost reason given is that, "they had been wronged." The Muslims had suffered untold persecution and war was actually forced upon them. The verse incidentally shows the Muslims were also very weak in numbers, means and material when the permission to fight in self-defence was granted to them as the comforting and encouraging words, "And Allah indeed has power to help them," indicate. These words also implied a prophecy that though the Muslims were weak and their enemy was proud and powerful, that as they were fighting in the cause of truth God would help them and they would be victorious.

DARSUL HADITH



Violate not your contract with the enemy and Kill neither child nor woman

Narrated by Hadhrat Buraidah, Allāh be pleased with him: The Prophet of Allāh (peace and blessings of Allāh be on him), whenever he sent out a party to meet the enemy, would advise its commander, saying: "Go in the way of Allāh, in His Name and be not dishonest and break not the covenant with the enemy and mutilate not their dead and kill neither their children nor their women." (Muslim).

Explanatory note

The attitude of the companions and of the succeeding generations of Muslims in their wars has been manifestly governed by this blessed observation of the Holy Prophet (peace and blessings of Allāh be on him). Islām took up the sword in answer to the cruelties perpetrated by the disbelievers and to their acts of aggression. But, in the subsequent stages, Muslims deported themselves towards their unjust enemies so nobly that history fails to furnish an example comparable to the ethical excellence of their conduct. Among Arabs, the slaughter of women and children was a very common practice; in fact, since the establishment of Mosaic Law, it had become widespread in large parts of the world. Besides this, it was customary among Arabs to exult, in a barbarous fashion, in the mutilation of the dead enemy by cutting off their noses and other limbs. This evil custom was known as Muslah. The Holy Prophet (peace and blessings of Allāh be on him) forcefully forbade all these barbarities, enjoining instead decent treatment of the enemy and declaring dishonesty, treachery, and breach of agreement totally unlawful acts. He laid in the world the foundations of a lofty code of social behaviour.

Besides, as is clear from Aḥādīth, the Holy Prophet (peace and blessings of Allāh be on him) commanded that the aged of the belligerent enemy, and such of them as have dedicated themselves to religious service, irrespective of their religion or race, should be left unmolested, and as the Holy Qur'ān says in Sūrah Muḥammad, forbade the slaying of prisoners of war. On the contrary, he ordered that they be either set free as a gesture of generosity or on payment of ransom and that in any case, after the cessation of hostilities, their period of captivity, should not be prolonged. During the period of their captivity, Islām has been so emphatic about a decent treatment of prisoners of war that the non-Muslim prisoners-of-war testified that their Muslim captors gave them a good diet while they contented themselves with poor fare and provided them with camel mounts but themselves walked on foot. Did any people in any period of world history treat the belligerent enemy any better? In so far as equitable and just treatment of the enemy is concerned, the Holy Qur'ān lays down in this behalf in Sura Mā'idah:9, "Under no circumstances should the enmity of a people prevent you from rendering justice and equitable treatment. Do ye justice to the enemy in any case, for, this is the demand of righteousness." It is a pity that the world has failed to value this beautiful teaching of Islam.

Writings of the Promised Messiah (as)



"It should be remembered that today's Islamic scholars (who are called Maulavis), completely misunderstand *jihad* and misrepresent it to the general public. The public's violent instincts are inflamed as a result and they are stripped of all noble human virtues. This is in fact what has happened. I know for certain that Maulavis who persist in propagating these blood-spattered doctrines are in fact responsible for murders committed by ignorant, egotistical people who know nothing of why Islam was forced to fight battles in its early history. When these Maulavis meet present day rulers, they bow down as if ready to prostrate; but among their own kind they insist repeatedly that this country is "Dar-ul-Harb" [the zone of war].

They consider jihad to be obligatory in their hearts, and few of them think otherwise. They adhere so strongly to their doctrine of *jihad*—which is completely misguided and entirely contradicts the teachings of the Holy Qur'an and hadith—that they label as "Dajjal " [Antichrist] and advocate the murder of anyone who objects. A fatwa [edict] of this kind was pronounced against me some time ago. Some of this country's Maulavis labelled me a Dajjal and a kafir [infidel] and—without fear of the British Government's laws—published a fatwa stating that I should be killed, and that it would be a blessed deed to loot my belongings or abduct the women of my house. What was the reasoning for this? Only that I incurred their displeasure because I am the Promised Messiah and preach against their concept of jihad, rejecting notions of the bloodthirsty Messiah and Mahdi whose advent would, they had hoped, allow them to engage in loot and plunder.

They should remember that their understanding of jihad is not at all correct, and that human sympathy is its first casualty. Their belief, that jihad should be lawful today because it was permitted in early Islam, is totally incorrect and we offer two rejoinders. The first is that their reasoning is baseless. Under no circumstance did our Holy Prophet (may peace and blessings of Allah be upon him) raise the sword against anyone unless they had first raised the sword, mercilessly killing innocent, pious men, women and children with such brutality that reading about these events even today brings tears to our eyes. Second, even if we assume that *jihad* as conceived of by these maulavis was obligatory in early Islam, the commandment is no longer applicable because it is written that violent *jihad* and religious fighting will come to an end with the appearance of the Promised Messiah, who will not raise the sword or any other earthly weapon. Prayer shall be his only instrument, and firm determination his only weapon. He will establish peace and gather together the goat and the lion. His age will be one of peace, gentleness and human sympathy. Alas! Why do these people not reflect that thirteen hundred years have passed since the Holy Prophet (may peace and blessings of Allah be upon him) said, "Yadha-'ul-Harb" in honour of the Promised Messiah. These words mean that the Promised Messiah will end warfare when he comes.

(The British Government and Jihad page 8-9)

A Historic Keynote Address In European Parliament



Hadhrat Mirza Masroor Ahmad (aba), Khalifatul Masih V,

On 3rd and 4th December 2012, Hadhrat Mirza Masroor Ahmad (aba), Khalifatul Masih V, the worldwide Head of the Ahmadiyya Muslim Jama'at and Fifth Successor to the Promised Messiah (as), made his first visit to the European Parliament in Brussels where he delivered a historic keynote address to a packed audience of more than 350 guests representing 30 countries. The event was hosted by the newly launched cross-party European Parliament "Friends of Ahmadiyya Muslims Group", chaired by Dr Charles Tannock MEP. This is a cross-party and pan-European group of MEPs that has been set up to promote in the European Parliament the Ahmadiyya Muslim Community and advance their interests in Europe and the rest of the world.

"Bismillahir-Rahmanir-Raheem – In the Name of Allah, the Gracious, Ever Merciful.

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu; all distinguished guests – peace and blessings of Allah be upon you all.

First of all I would like to thank the organisers of this event who have given me the opportunity to speak to all of you here at the European Parliament. I would also like to thank all of the delegates, representing different countries, and other guests, who have gone to great efforts to come and attend this event.

Those people who are well-acquainted with the Ahmadiyya Muslim Jama'at—or community—or even those who are less well-acquainted and who have contact with individual Ahmadis, will be fully aware that as a community we constantly draw the attention of the world towards the establishment of peace and security. Certainly, we make full efforts within our resources towards achieving these goals.

As the Head of the Ahmadiyya Muslim Jama'at, I regularly speak about such matters whenever the opportunity arises. The fact that I speak about the need for peace and mutual love is not because of any new teaching brought by the Ahmadiyya Community. Whilst it is certainly true that to bring peace and reconciliation was one of the major objectives of the advent of the Founder of the Ahmadiyya Muslim Community, the reality is that all of our acts are due to the teachings that were revealed to the founder of Islam, the Holy Prophet Muhammad (saw).

In the 1400 years following the time of the Holy Prophet (saw), the pure teachings he had brought had, unfortunately, been long forgotten by the majority of Muslims. Thus, in order to rejuvenate the true Islam, Allah the Almighty sent the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad (as) of Qadian, in accordance with the prophecy of the Holy Prophet (saw) of Islam. I would request all of you to keep this point in mind when I come to speak about Islam's teachings in relation to the development of peace and harmony in the world.

I should also mention that there are multiple aspects of 'peace' and 'security'. As every individual facet is important in its own right, at the same time the way each aspect interlinks is also extremely important. For example, the basic building block for peace in society is tranquillity and harmony within the family home. The situation within a home is not limited, but has a knock-on effect on the peace of the local area, which in turn affects the peace of the wider town or city. If there is a disturbance in the home it will negatively affect the local area and that will affect the town or city. In the same way, the state of the town or city affects the peace of the entire country and ultimately the state of a nation affects the peace and harmony of the region or the entire world. Therefore, it is clear

that if you wish to discuss even a single aspect of peace, you will find that its scope is not limited, but will continue to expand. In a similar way, we find that where there is a lack of peace, different methods are required to solve the issue, based on the underlying problems that exist and upon the particular aspects of peace and security that have been violated. When we bear this in mind, it is obvious that to fully discuss and address these issues in detail requires much more time than is currently available. Nevertheless, I will try to cover at least some aspects of Islam's true teachings.

In the modern world we find that many objections are raised against Islam and much of the blame for the disorder and strife in the world is attributed to the religion. Such allegations are made even though the very meanings of the word Islam are 'peace' and 'security'. Furthermore, Islam is that religion which has given specific guidance on how to establish peace and has laid down certain rules to achieve this. Before I go on to present to you a picture of Islam's true and peaceful teachings, I would like to briefly discuss the current state of the world. I am sure you will be well versed in these matters already, but I will raise them so that you are able to keep them in view when I come to discuss Islam's teachings about peace and harmony. We are all aware and accept that today's world has become like a global village. We are all connected through various means, whether it be through the modern modes of transport, whether it be through the media and Internet or through various other means. All of these factors have resulted in the nations of the world becoming closer together than ever before. We find that in major countries people of all races, religions and nationalities have settled and are living together. Indeed, in many countries there is a significant population of foreign immigrants. The immigrants have become so well-embedded that it would be extremely difficult, or even impossible, for governments or the local people to remove them now. Although attempts have been made to curtail immigration and certain restrictions have been implemented, there are still various means through which a citizen of one nation is able to enter another country. Indeed, leaving aside illegal immigration, we find that certain international laws exist that assist those who are forced to migrate for certain genuine reasons.

We also find that as a result of mass immigration, restlessness and anxiety are spreading in certain countries. The responsibility for this lies with both parties – the immigrants and the local people. On the one hand, some immigrants provoke the locals by refusing to integrate to any degree, whilst on the other hand some of the locals are displaying a lack of tolerance and open-heartedness. From time to time the hatred boils over to a very dangerous extent. In particular, hatred or enmity on the part of the locals in Western countries is often manifested towards Islam in reaction to the negative behaviour of certain Muslims, especially immigrants. The anger and reaction is not just on a small scale, but can and does reach extreme heights, which is why Western leaders regularly speak about those problems. Therefore, we find that on occasion, the German Chancellor speaks about Muslims being a part of Germany; we find that the Prime Minister of the United Kingdom speaks of the need for Muslims to integrate and the leaders of some countries have gone as far as to give warnings to the Muslims. The internal state of conflicts, if not worsening, at least has become of some concern. These matters might heat up and may lead to the destruction of peace. There should be no doubt that the effect of such conflicts will not be limited to the West but will impact the entire world, especially the Muslim countries. It will cause the relationship between the Western and Eastern World to severely deteriorate. Therefore, to improve the situation and for peace to develop, requires all parties to work together. Governments need to make policies that establish and protect mutual respect, through which hurting the sentiments of others or causing them any type of harm should be outlawed.

With regard to the immigrants, they must enter with a willingness to integrate with the local people, whilst the locals should be ready to open their hearts and display tolerance. Furthermore, simply to enforce certain restrictions against Muslims will not lead to peace, because they alone cannot change people's minds and views. This is not specific to Muslims, but whenever any person is forcibly supressed due to his religion or belief, it will lead to a negative reaction through which peace will be severely harmed. As I have already said, we find that in certain countries conflicts are increasing, in particular between the local people and Muslim

immigrants. It is apparent that both sides are becoming less tolerant and there is a reluctance to get to know one another. The European leadership needs to accept that this is the reality and understand it has a responsibility to establish mutual religious respect and tolerance. This is essential so that within every European country, and between European and Muslim countries, an atmosphere of goodwill develops so that the peace of the world is not shattered.

I believe that the cause of such conflicts and divisions is not only religion or beliefs and it is not merely a question of differences between Western and Muslim nations. In fact, a major root cause of the discord has been the global financial crisis. When there was no recession or credit crunch, nobody ever bothered about the influx of immigrants; Muslims or non-Muslims or Africans. However, the situation is now different and that has caused all this. It has even affected the mutual relationships of European countries, and so anger and resentment between the people of certain European nations and the people of other European countries is increasing daily. This state of despair is visible everywhere.

The formation of the European Union has been a great achievement on the part of European countries, for it has been a means of uniting the Continent. Thus, you should make all possible efforts to preserve this unity, by honouring each other's rights. The fears and worries held by members of the general public must be removed. To protect each other's society, you should be willing to accept fair and just demands of one another, and of course, there should be fair and just demands by the people of each and every country.

Remember that the strength of Europe lies in remaining united and together as one. Such unity will not only benefit you here in Europe, but at a global level will be the means for this continent to maintain its strength and influence. In fact, speaking from an Islamic perspective, we should strive for the entire world to unite together. In terms of currency, the world should be united. In terms of free business and trade, the world should be united and in terms of freedom of movement and immigration, cohesive and practical policies should be developed, so that the world can become united. In essence, countries should seek to cooperate with one another so that division is replaced by unity. If these measures are taken then it will soon become apparent that the existing conflicts will end and be replaced by peace and mutual respect, provided true justice is practiced and each country realises its responsibility. It is with great regret that I must say that, although it is an Islamic teaching, the Islamic countries have been unable to unite amongst themselves. If they were able to cooperate and unite, then the Islamic countries would not need to constantly seek Western aid and help in order to alleviate their internal troubles and needs.

With these words, I shall now come to speak about true Islamic teachings in relation to the establishment of long lasting peace in the world. First of all, a fundamental and basic teaching of Islam is that a true Muslim is a person from whose tongue and hand all other peaceful people are safe. This is the definition of a Muslim given by the Holy Prophet Muhammad (saw). After hearing this basic and beautiful principle, can any allegation or complaint be levelled against Islam? Certainly not! Islam teaches that only those who use their tongues and hands to spread injustice and hatred deserve to be punished. Thus, from a local level to a global level, if all parties remained within the confines of this golden principle we would find that there would never be religious disorder. There would never be political strife and nor would there be disorder based on greed and a desire to gain power. If these true Islamic principles are followed, then within countries, the members of the general public will safeguard each other's rights and feelings and the governments would fulfil their roles to protect all citizens. At an international level each nation would work together with a spirit of true sympathy and compassion towards one another.

Another key principle Islam teaches is that, in an effort to develop peace, it is necessary for all parties to never display any form of pride or arrogance. This was perfectly illustrated by the Holy Prophet (saw) when he famously said a black person is not superior to a white person and nor is a white person superior to a black person. Neither is a European greater or superior to any other national, nor are Africans, Asians or the people of any other part of the world. Differences of nationality, colour or ethnicity act merely as a form of identity and recognition.

The truth is that in the modern world we all depend upon one another. Today even the major powers, like Europe or the United States, cannot survive by remaining completely isolated from all others. African countries cannot remain isolated and hope to flourish and neither can Asian countries or the people from any other part of the world. For example, if you want your economy to flourish, then you must be willing to embrace international trade. A clear example of how the world is now inter-linked is illustrated by the fact that the European or the world's financial crisis of the past few years has negatively affected, more or less, every country of the world. Furthermore, for countries to advance in science, or to excel in other fields of expertise, requires them to cooperate and help each other.

We should always remember that the people of the world, whether they are from Africa, Europe, Asia or anywhere else, have been given great intellectual capabilities by Allah the Almighty. If all parties utilise their God-given faculties to the best of their abilities for the betterment of mankind, then we will find that the world will become a haven of peace. However, if the developed nations try to supress the growth and progress of the less developed or developing nations and do not give opportunities to the fertile and bright minds of those nations, then, no doubt, anxiety will spread and the ensuing restlessness will ruin international peace and security.

Another principle of Islam to develop peace is that we should not tolerate injustice towards others or for their rights to be usurped. In the same way that we would not accept for our own rights to be taken, we should not be willing to accept it for others. Islam teaches that where retribution is required then it must be proportionate to the act of transgression. However, if forgiveness can lead to reformation then the option to forgive should be taken. The true and overarching objectives should always be reformation, reconciliation and the development of long lasting peace. However, what in reality is happening today? If anyone commits a wrong or an injustice, then the victim seeks to extract revenge in a way which is completely out of proportion and far greater than the original injustice committed.

This is exactly what we are witnessing these days in the escalating conflict between Israel and Palestine. The major powers have openly expressed their outrage and concern at the situations in Syria, Libya or Egypt; even though it can be argued that they were, in essence, internal matters. Yet they do not seem to be concerned about, or that concerned about, the Palestinian people. This perceived double standard is causing grievances and malice to increase in the hearts of the people from Muslim countries against the major powers of the world. This anger and animosity is extremely dangerous and could boil over and explode at any time. What will the result of that be? How much will damage be done to the developing world? Will they even be able to survive? How much the developed nations will be affected? Only God knows the answer to such questions. I cannot answer these and nobody can answer these. What we can be certain about is that the peace of the world will be destroyed.

Let it be clear that I am not speaking in support or favour of any particular individual country. What I wish to say is that all forms of cruelty, wherever they exist, must be eradicated and stopped regardless of whether they are perpetrated by the people of Palestine, the people of Israel or the people of any other country. The cruelties must be stopped, because if they are allowed to spread, then the flames of hatred will surely engulf the entire world to such an extent, that people will soon forget about the troubles caused by the current economic crisis. Instead, they will face a much more horrifying state of affairs. There will be such a huge loss of life; we cannot even comprehend or imagine it.

Thus, it is the duty of the European countries, who suffered great losses during the Second World War, to learn from their past and save the world from destruction. To do this, they must fulfil the requirements of justice and be willing to accept their responsibilities. Islam strongly emphasises the need to always act in a fair and just manner. It teaches that no party should be given preferential treatment, or favoured unduly. It should be that a wrongdoer knows that if he tries to act unjustly towards any country, no matter its size or status, he will not be allowed to do so by the international community. If the member states of the United Nations, the countries that derive benefit from the European Union and the countries that are under the influence of the big powers or even the under

developed countries all come to accept this, then and only then, peace can emerge.

Furthermore, only if those nations who have veto power at the United Nations realise they will be held to account for their actions, can justice be truly established. In fact, I will go one step further and say that the right of veto power can never allow or facilitate the establishment of peace, because clearly not all countries are at an equal level. This is a point I also made earlier this year when I addressed leading politicians and policy makers of the United States at Capitol Hill. If we look at the voting history of the United Nations we find that the veto power has not always been used to help those who are being oppressed or who are acting in the right way. In fact, we have seen that the veto power has, on certain occasions, been misused to help and assist in cruelty, rather than to prevent it. This is not something that is hidden or unknown; many commentators openly write or speak about this.

Another beautiful principle taught by Islam is that peace in society requires one to supress his anger, rather than allowing it to prevail over principles of honesty and justice. The early history of Islam testifies that the true Muslims always acted upon this principle and those who did not were severely rebuked by the Holy Prophet Muhammad (saw). Yet today, unfortunately, this is not always the case. There are cases where armies or soldiers, who have been sent to establish peace, conduct themselves in a way that is entirely contrary to their stated aims. For example, in some countries foreign soldiers have treated the dead bodies of their victims in the most disrespectful and horrifying manner. Can peace be established in this way? The reaction to such behaviour cannot remain limited only to the affected country, but manifests throughout the world. Of course, if Muslims are mistreated, Muslim extremists take advantage of it and the peace of the world is shattered, although it is contrary to the teachings of Islam. Islam teaches that peace can only be established by helping both the oppressed and oppressor in a manner that is completely impartial, free from vested interests and devoid of all enmity. Peace is made by giving all parties an equal platform and playing field.

As the time is limited, I shall mention just one further point, which is that Islam teaches that the wealth and resources of others should not be looked upon enviously. We should not covet that which belongs to others, because this too is a means for peace to be dismantled. If wealthy countries try to extract and utilise the wealth and resources of less developed nations to fulfil their own needs, then naturally, restlessness will spread. Where appropriate, the developed nations can take a small and fair amount in return for their services, whilst the majority of resources should be utilised to help the under-developed countries raise their standards of living. They should be allowed to prosper and should be helped in their efforts to reach the same levels as the developed world because then, and only then, can peace be established. If the leadership of those countries is not honest, then the Western nations or developed nations should themselves monitor and organise the development of the country by giving them aid.

There are numerous other points I could cover, but due to lack of time, I shall restrict myself to the few that I have mentioned. Certainly, whatever I have explained represents the true teachings of Islam.

There is one question that may arise in your hearts and so let me address it in advance. You may say that if these are the true teachings of Islam, then why do we see such divisions and disorder in the Muslim world? This I have answered earlier by mentioning the need for the advent of a reformer, whom we believe was the founder of the Ahmadiyya Muslim Community. We, the Ahmadiyya Muslim Jama'at, always endeavour to convey these true teachings to as wide an audience as we can. I would request all of you to also make efforts to raise awareness within your own circles of influence about these issues, so that long lasting peace can be developed in all parts of the world.

If we fail in this task, then no part of the world will remain safe from the horrifying and destructive effects of war. I pray that may Allah the Almighty enable the people of the world to rise above their personal interests and desires, in an effort to save the world from the coming destruction. It is the developed nations of the West that hold the greatest amount of power in today's world, and so it is your duty, above others, to pay urgent attention to these matters of crucial importance.

At the end, I would like to once again thank all of you for taking the time to come and listen to what I have said. May Allah bless you! Thank you very much."

The Last Sermon of the Prophet Muhammad(pbuh): The Beginning of Universal Brotherhood

By Rafiq A. Tschannen

"O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware" (Al Quran 49:14).

Prophet Muhammad (peace be upon him) delivered his last sermon on the ninth of Dhul Hijjah (12th and the last month of the Islamic year), 10 years after Hijrah (migration from Makkah to Madinah) in the Uranah Valley of mount Arafat. His words were quite clear and concise and were directed to the entire humanity.
After praising, and thanking Allah he said:

"O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O people, just as you regard this month, this day, and this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest) therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas Ibn Abd Al-Muttalib (Prophet's uncle) shall henceforth be waived…
Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O people, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety (Taqwa) and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.
O people, no prophet or apostle will come after me and no new faith will be born.

Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Qu'ran and my example, the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people.

(Reference: See Al-Bukhari, Hadith 1623, 1626, 6361) Sahih of Imam Muslim also refers to this sermon in Hadith number 98. Imam Al-Tirmidhi has mentioned this sermon in Hadith nos. 1628, 2046, 2085. Imam Ahmed bin Hanbal has given us the longest and perhaps the most complete version of this sermon in his Masnud, Hadith no. 19774).

Islam and Terrorism

By A Ahmad

It is unfortunate that Islam, the religion of peace, hope, harmony, goodwill and brotherhood has been badly tarnished by the perpetrators of various terrorist acts and barbarism as seen in recent years. The purpose of this presentation is to set forth the teachings of Islam so that manifestations of various terrorist acts are fully exposed in the light of Islamic teachings under whose shelter these activities are being committed.

DIPLOMATIC IMMUNITY AND ETHICS OF WAR

According to the Islamic Holy Book - the Quran, God has bestowed honour on every individual irrespective of skin colour, race, nationality, etc. Freedom is one of the great favours of God and its deprivation is a great misery. Under the Islamic dispensation, no one can be made a captive without a just cause. Prisoners can only be taken in the event of a regular declared war or battle and not for any other reason or under any other pretext. The Holy Quran specifically states:

“It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. If you take captives, except in regular fighting, you will be regarded as desiring the goods of this world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise” (8:68).

This verse cuts at the root of not only slavery practice in years gone by but also demolishes any supposed justification of modern day hostage-taking and hijacking of innocent people not involved in actual combat.

In his farewell address the Holy Prophet (saw) of Islam gave special instructions regarding good treatment which should be meted out to prisoners. The Holy Prophet (saw) said:

“O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves ..... To give them pain or trouble can never be tolerated”.

More specific commandments on the ethics of war and treatment of prisoners are contained in the fifth verse of the forty-seventh chapter of the Quran. This comprehensive verse can be paraphrased as follows:

"When engaged in a regular battle, it should be fought bravely and relentlessly. War can be continued till peace and freedom of conscience are established. Prisoners are to be taken judiciously. Free men cannot be deprived of their liberty without a just and reasonable cause. When war is over, prisoners should be released as an act of favour or on taking ransom or by negotiating a mutual exchange."

In the history of Islam all these methods have been used for releasing prisoners. A novel method to get release was that the educated prisoners could teach reading and writing to those who were illiterate, in lieu of ransom.

This verse further strikes at the roots of those who would justify modern day terrorism in the name and under the banner of Islam.

Envoys are privileged people in the Islamic system. They enjoy full personal immunity. They are not subject to political ransom, no matter how worthy the cause may be, and to kidnap them is a heinous crime. They must not be killed, molested or maltreated. There are numerous instances from the Holy Prophet's (saw) life which illustrate the application of these principles.

Thus Islamic scriptural commandments and the precepts of the Holy Prophet (saw) of Islam concerning diplomatic immunity are free from ambiguities. In a nutshell, taking hostages and

maltreating envoys and private citizens in any shape or form is totally foreign to the teachings and doctrines of Islam. In other words, the philosophy of Islam totally rejects terrorism.

CONCEPT OF JIHAD IN ISLAM

Through the actions of some elements, the western world visualizes a wrong concept of Jihad (Holy War). The word Jihad conjures up the vision of a marching band of religious fanatics with savage beards and fiery eyes, brandishing swords and attacking the infidels.

Jihad in Islamic terminology means to make an effort, to endeavour and to strive in a noble way. Over the centuries this meaning of Jihad has been obliterated, or at least diluted. The critical juncture in the Islamic world requires reviving and recapturing the true and pristine meaning of Jihad.

Jihad can be divided into two broad categories. The first is Jihad-e-Akbar. This is Jihad against one's own person to curb sinful inclinations, i.e. purification of self. This is the most difficult Jihad and hence in terms of rewards and blessings is the highest category of Jihad.

The second is Jihad-e-Asghar. This is Jihad of the sword. This is communal Jihad and presupposes certain specific conditions. The Quran speaks of fighting only against those who first attack Muslims and this is the very condition laid down in other verses of the Holy Quran as well. The so-called verse of the sword in the Islamic scripture is often taken out of context as if it inculcates an indiscriminate massacre of all unbelievers. The Quranic words such as kill whatever you find them apply only in cases where the enemy has first attacked Muslims and apply to those unbelievers and enemies who break their oaths and firm agreements. They do not apply to unprovoked wars and battles. To interpret these verses in any other manner would be a travesty of the lofty ideals of Islam. There is not a single instance in the life of the Holy Prophet (saw) where he offered the alternative of the sword or Islam to anyone.

The Western media and even some scholars sometimes ignore the distinction between these two aspects of Jihad. It must be remembered that the Holy Quran does not make Jihad, the holy war, in context of an article of faith. The sayings and traditions of the Holy Prophet (saw) render it into a formula for active struggle that invariably and incorrectly tended towards a militant expression. Modern day terrorism is contrary to the purview of the real spirit of the Islamic Jihad.
The presentation of Islam as a crude and barbaric religion which gives itself the right to cause unwarranted human and material suffering and destruction under the guise of Divine authority is not the kind of Islam we find in the Holy Quran and in the precepts of the Holy Prophet Muhammad (peace and blessings of Allah be upon him!)

PEACE AND INTERNATIONAL RELATIONS IN ISLAM

Among the attributes of God, the Holy Quran mentions that He is the source of peace and the Bestower of security (59:23). The establishment of peace and maintenance of security must, therefore, be the constant objective of all Muslims and non-Muslims alike. Every pursuit and activity which disturbs peace is severely condemned in Islam. We find specific injunctions in the Holy Quran:

“And create not disorder in the earth after it has been set in order....” (7:57; 11:86; 29:37)

Mischief and wickedness are condemned in several other verses and Muslims are commanded to work wholly for peace.

Islam draws attention to factors which tend to disturb or destroy peace and order, and deprecates them. Domination of one group by another in the domestic sphere, or of one people by another in the international sphere is a potent cause of disturbance of peace and is therefore strongly condemned. Economic exploitation of one people or country by another inevitably leads to domination by the exploiters, and develops into a potential threat to peace. The Holy Quran prohibits such exploitation and an economy based on exploitation cannot be beneficial in its consequences, nor can it endure.

Islam visualizes an association of strong and stable states allied together in the pursuance of peace, freedom of conscience and the promotion of human

welfare. Treaties or covenants between nations may have to be drawn up which should be done in a straightforward language and should not be evaded or repudiated under the temptation of securing some advantage. In case of difficulties and disputes, it is the duty of Muslims to bring about a peaceful settlement and adjustment.

The Holy Quran teaches that God has sent His revelation to all people from time to time. Many prophets of the Old Testament are mentioned by name and so is Jesus, who with other prophets is honoured and revered by all Muslims. Indeed, the Quran requires belief in the truth of all these prophets. Islam is thus unique and distinct in requiring an affirmation in all prophets wherever they appeared and therefore it seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honour among them. The Quran says:

"Surely, those who believe and the Jews and the Christians and the Sabians - whichever party from among these truly believes in Allah and the Last Day and does good deeds, shall have their reward with their Lord, and no fear shall come upon then nor shall they grieve" (2:63)

The same message is repeated in 5:70. The basic unity of the followers of all faiths is emphatically stressed in the Holy Quran and the creation of discord and disunity by terrorism or otherwise has no place in Islam.

In the domain of international relations, religion and inter-religious relations occupy an important position. Unfortunately, comparatively little attention is paid to this aspect of human relations. It is assumed that religion is a private matter for each individual and should, therefore, have no direct connection with the political or social aspects of life. This assumption is not justified. Islam being an egalitarian religion is not just a personal faith, but an all en-compassing code of values and conduct. Islam is and will be a vital factor in human relations and there is a good ground of hope that it might progressively become more effective in promoting unity and accord rather than continue to be required on the part of religious and political leaders to achieve that goal.

It must be concluded by saying that whether peace or war, acts of terrorism are not only condemned in Islam but are also pointedly declared alien to the teachings of Islam which in fact means peace through the submission to the Will of God, the Lord of all human beings. Only through conformity to Divine laws can we hope to achieve the ideal of a secure world free of terrorism.

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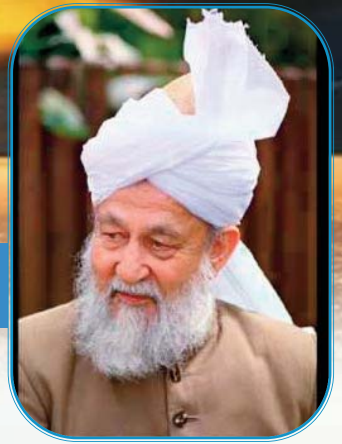
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Extract from
The Ansarullah Ijtema 2009

"Therefore, when you have taken on the name 'Ansarullah' then, the foremost and the greatest and important requirement of becoming Ansarullah is that its standards of worship should be honoured. As I said, Ansarullah in addition to establishing their relationship with Allah, have to set an example for youngsters and children and if there is slackness in prayers in Ansarullah or a large part of them remain slack or even if not a majority but a portion of them show negligence in this respect, then by not paying attention to the basic obligations of prayers they would be depreciating their relationship with Allah the Exalted and they would be committing a crime which is a religious crime by not fulfilling satisfactorily a fundamental religious obligation".

Address to Ansarullah Ijtema 2009 by Hadhrat Khalifatul Masih V (aba)



NUCLEAR HOLOCAUST

By Hadhrat Mirza Tahir Ahmad (ra)
Khalifatul Masih IV

Among the Quranic prophecies relating to events and inventions of our age, there are some which are of outstanding importance and great global significance. One such prophecy relates to the impending danger of a nuclear holocaust.

This prophecy was made at a time when man could not entertain the idea of an atomic explosion by any stretch of his imagination. But as we will presently illustrate, there are certain verses of the Holy Quran, which clearly speak of tiny insignificant particles which are described as storehouses of immense energy, as though the fire of hell was locked within them. Amazing as it may seem, this is exactly what is literally described in the following verses.

"Woe to every backbiter, slanderer, Who amasses wealth and counts it over and over. He imagines that his wealth will make him immortal. Nay! he shall surely be cast into the "Hotamah". And what should make thee know what the "Hotamah" is? Allah's fire as preserved fuel, Which will leap suddenly on to the hearts. It is locked up in outstretched pillars to be used against them".

This short Quranic chapter is densely packed with astounding statements which lie far beyond the reach of the people of that age. Strange is it not, to read that the sinful people of a certain description would be cast into the Hotamah, which means the tiniest of particles, such as we see floating in a beam of light which passes through a poorly lit room.

Authentic Arabic lexicons describe Hotamah as possessing two root meanings; the first Hatamah, which means "to pound" or "pulverize" into extremely small particles', and the second Hitmah, which means "the smallest insignificant particle". Thus Hitmah is the result obtained by breaking something down to its smallest constituents.
The two meanings just mentioned can rightfully be applied to any extremely minute particle which has reached the limits of its divisible potential. As the concept of the atom had not been born fourteen hundred years ago, the nearest substitute to it could only be Hotamah which also sounds intriguingly close to atom. One hardly recovers from the shock of the claim that a time would come when man would be cast in the Hotamah when another claim, even more bizarre, comes in its wake.

Explaining the word Hotamah, the Holy Quran speaks of a blazing fire built within it and confined in extended columns. It goes on to declare that when man will be cast into it, this fire will directly leap upon his heart as though no intervening rib cage existed. This can only mean that this fire would be of a completely different nature which could directly kill the heart before it could scorch the body. Certainly no fire known to man of that age could be described as such.

These however are not the only elements of surprise about this description; what follows is even more astonishing. This fire is mentioned as having been locked up in outstretched columns waiting to leap upon man till such time as it is destined to be unleashed.

Wonder upon wonder is heaped in such a short space of a few simple statements. First the declaration that the time would come when man would be cast into the smallest particle, then the description of that smallest particle and what it contains. It contains a type of fire which is kept confined in some tiny vessels which could appear like extended columns.

The casting of man into this minute particle does

not mean that a single man will be cast into it. Man is mentioned as a generic name and the casting indicates his subjection to that affliction to which he will be doomed. This has only become conceivable in the contemporary age when man has discovered the secret of the atoms and the immense stores of energy which they contain. This is the age when the fire contained in the smallest particles leaps out and engulfs large areas extending to thousands of square miles. Everything that lies within its range is engulfed, man and all. Hence, what seemed so unrealistic fourteen hundred years ago, has become a commonplace reality which even young children can understand.

The most hyperbolical expression of wonder fails to do justice to the greatness of this prophecy. No less wonderful is the fact that the people of that age failed to recognize the import of this short Surah Al-Humazah; or it would have leapt upon their beliefs and faith, rather than upon their hearts. How these amazing statements escaped their notice and went unchallenged defies logic. Perhaps they sought refuge in the belief that these verses do not apply to the events of this world, but relate to the mysterious realm of the unknown in the hereafter. Many a commentator simply avoided even an attempt to explain these verses. A few who took up the challenge, unburdened themselves by arbitrarily relegating the contents of these verses to the time of resurrection. Thus, not comprehending their meaning, they tossed them lock, stock and barrel over to the unknown.

Among the Western orientalists, Sale faced the same dilemma of how to translate the word Hotamah literally. He simply mentioned a large number of people to be thrust into the Hotamah without translating Al-Hotamah at all. This left no danger for the English speaking people to express their incredulance at the impossibility of people being cast into a tiny particle. As they would have no idea what Hotamah is, they would be free to imagine a vast hall of burning fire called the Hotamah (the smallest particle). This strategy of Sale saved him from the embarrassment of this translation. Yet, at the same time, he failed to do justice to this amazing prophecy.

The fire described in this verse, whether it is a conflagration here upon earth or a raging fire in the hereafter, could in no way be pressed into the tiny space of the minutest of particles. But that is not the only dilemma which must have confronted Sale and other earlier commentators. What about the fire which is packed into tiny extended columns, a scenario altogether impossible to conceive until the dawn of the atomic era? Now the jigsaw puzzle appears to be finally resolved, with every piece settling into its right place.

Unless one is familiar with the scientific description of how an atomic explosion takes place and what changes are brought about within the nuclear mass, one cannot fully comprehend the meaning of the Quranic expression of 'extended columns'. Nuclear experts describe the state of a critical mass which is about to explode, as something elongating and pulsating with the immense pressure built within it. This pressure is caused by the elongation of the nuclei before they burst and in that process an element of high atomic weight is split into two elements of lesser atomic weight. The sum total of the atomic weight of the newly formed elements is less than the atomic weight of the original parent element, normally referred to as a heavy metal. The small portion of the atomic weight which is lost in this process is turned into energy. This is not the only model of a nuclear bomb but we have chosen this simple one to describe the process of the extended columns.

At the instant of explosion, large quantities of gamma rays, neutrons and x-rays are immediately released. The x-rays raise the temperature immediately to meteoric heights creating a great ball of fire rising rapidly, riding the extremely hot atomic blast. This is the canopy of fire like a huge mushroom which is seen from far and wide.
The x-rays also travel sideways in all directions along with the neutrons, causing immense heat which burns everything on its way. The speed at which this heat front moves is many times the speed of sound which also creates shockwaves. But much faster and more penetrating than this are the gamma rays which outpace the heat front by leaping forward at the speed of light. They are so immensely vibrant that by the sheer force of their vibration they strike the hearts dead. So death is not caused by the intense heat generated by x-rays. It is the tremendous energy of the gamma rays which inflicts instantaneous death. This is exactly how the Holy Quran describes it.

Again in Surah Al-Dukhan (The Smoke), the Quran describes a lethal cloud which comprises a deadly radiant smoke: "Then watch for the day when the sky will bring forth a manifest smoke. That will cast a shadow upon people. This will be a painful suffering". The nature of this cloud is further qualified by the following verses: "Now move towards what you have been denying, Move on towards a three-pronged shadow. Neither affording shade, nor protecting from the blaze. It throws up flames like huge castles, as though the castles were dusky yellow camels."

The words 'move towards' indicate that mankind will be gradually carried into an era where it will confront this calamity of a tormenting cloud which offers no shade or protection. Shadows provide relief and shelter. The clouds stand between us and the blazing heat of the sun. In the above verse no sun is mentioned, just a fire, from whose blaze this shadow affords no protection. Rather, the shadow of this cloud becomes a means of transmitting the torment of the fire which emits it. Nothing under its shade is safe. This clearly is the description of a radioactive cloud. The event being described will throw up huge flames of a dusky yellow appearance, flames that are likened to castles and also have the appearance of camels. Perhaps, here it is not only the likeness to the colour of the camel, but also the shape of its hump which is highlighted. People of the seventh century would not have been able to understand the significance of such a deadly cloud or smoke. It would have been beyond their comprehension. However, today we know of atomic explosions and can understand the images of radioactive clouds they produce.

This fateful description is also referred to in another verse of the Quran which reads as follows: "Woe on that day unto those who deny."

"That day" can refer to the day of judgement, but it also refers to a time here on earth, when those who refuse to believe in the signs will be tormented by a smoke that casts a deadly shadow over whatever lies beneath. It will be a shadow which will move on, from land to land, bringing no relief, but only a shade full of agony. That will be the age when having witnessed this Divine punishment of colossal dimensions, man would at last turn to God beseeching His favour to rescue him from this unbearable chastisement. But when the wrath of Allah overtakes people, the time for forgiveness and deliverance is already over. Thus the Holy Quran explains: "How shall a message be effectual for them, since a messenger has already come to them, explaining things clearly? Yet they turn away from him, saying, 'He is tutored, a man possessed."

Prophetic warnings are only delivered to awaken man to the danger of calamities which are but the consequence of his own folly. The prophecies mentioned above clearly relate to our age. They speak of events which were completely unknown to the people of earlier ages. One wonders if the full implications of all such prophecies were revealed by God to the Holy Prophet (saw) in every detail. But the clarity with which he describes future events leaves a strong impression as if he were beholding them like a prophetic puppet show being staged in the hall of destiny. Yet mankind had to wait for more than a thousand years before these prophecies would begin to be realized. Hence, the real transfer of these events from the realm of the unseen to that of the seen, could only become possible in the nuclear age.

The enormity of the atomic catastrophe is horrendous, yet little attention is paid by man to investigate and identify the underlying roots of this evil. The sight of man seldom penetrates beyond the surfaces he scans. Few among them can introspect themselves to discover the hidden face of their evil intentions. This is a sort of blindness which is specifically related to the crookedness in man. Whenever he himself is responsible for causing suffering and spreading evil around him, he will not identify his own hand behind them.

Such is the chain of catastrophes of global impact we are examining. A scientist explains the underlying phenomenon of nuclear explosions only to the extent of material and physical causes. But when such enormously destructive devices are employed to play havoc with the peace of man, it is not the scientists who created them who should be blamed. The root cause lies elsewhere. It is the great world powers which are invariably responsible for such cruel and senseless decisions of global magnitude. Yet despite their greatness they are no more than mere pawns in the hands of the utterly selfish collective will of the masses.

The Holy Quran, though speaking of scientific events with great precision, does not assume the role of a mere scientific instructor. Rather it is the immoral causes of distorted human behaviour to which it draws our attention. It explains the phenomenon of a trigger indeed, but focuses our attention not on the trigger but upon the finger that pulls it. This is the purpose of Quranic warnings. As such, it repeatedly pronounces that for all the ugliness done to man, it is man himself who is to blame. Thus the preventive measures, according to the Quran, relate to the reformation of human character. It states that if people change their conduct and reform themselves in accordance with Divine guidance, this would create the healthy climate necessary for the survival of justice and fair play.

The lighthouse of the Quranic prophecies clearly shows what rocks to avoid and what channels to follow. Yet how unlikely it is for those who command the ship of human affairs to heed the warning and steer the ship across the impending hazards to the safe haven of peace. It is herein that the ultimate cause of disaster lies. Without a critical and realistic analysis of human behaviour at every level of its activity, no sound workable solution can be conceived of problems which confront man today. In simplest terms, it lies in the rehabilitation of basic human values such as truth, honesty, integrity, justice, fair play, concern for others, sensibility to the sufferings of people even when they are unrelated, and an overall commitment to goodness. Remove them as factors from human relationships and wait for the catastrophe to overtake you. It is the only logical conclusion.

Surah Al-Qamar (Chapter 54), explains this with reference to the history of earlier peoples who did not take heed of the warnings delivered to them by the Divine messengers of their time. As a consequence they, one and all, witnessed the tragic end that was promised to them, and their belated repentance was of no avail. The only purpose served by the warning is for the future generations to take heed. The Holy Quran thus points its finger at their tragedy so that the generations to follow may learn the art of life from the death of those who preceded them.

"And there has already come to them the great news wherein is a warning—Consummate wisdom; but the warnings profit them not".

If a people do not draw their lesson, then it is only they who are to be blamed for the disastrous consequences which await them.

The atomic holocaust to which we refer is also discussed in Surah Ta Ha (Chapter 20) in relation to its ultimate consequences. By implication, the verse also makes it clear that it would be the pride and arrogance of the great world powers of the time, which will be broken and mankind as such will not be wiped out.

The relevant verse clearly predicts that this will not be a point of termination for mankind as such. It will be only the might of the arrogant political powers that will be shattered and laid low. From their graves will rise the new world order. The mountain-like superpowers will be pulverized and levelled as though into a vast expanse of sand. You will not detect any highs or lows, or above and below in their contour.

"And they ask thee concerning the mountains. Say, 'My Lord will break them into pieces and scatter them as dust. And He will leave them as a barren, level plain, Wherein thou wilt see no depression, or elevation. On that day they will follow the Caller straight, there being no deviation therefrom; and all voices shall be hushed before the Gracious God and thou shalt not hear but a subdued sound of footsteps".

It will be God, the Perfect Leveller, Whose hand will bring about this amazing transformation. The mountains are mere figures of speech, indicating powerful states, nations and people. The Quran predicts that once their pride is shattered and they are finally humbled and straightened, only then will they be fit to respond to the humblest of callers unto God, who has no crookedness about him. Such destruction as described could only result from a holocaust of the magnitude of hundreds of nuclear explosions, which implies that man will not learn his lesson and the head of his arrogance will have to be bent by the sheer weight of this enormity. Along with this grim message of warning there is also a glorious message of hope that mankind will ultimately survive and be ushered into a new era of light. Man will learn to mend his ways—if not before, at least after tasting some of

the fruits of his follies and defiance to God.

In another Surah, the Quran speaks of cardinal geographic and climatic changes of such horrendous nature as would render the face of many tracts of land, countries and continents entirely desolate. This perhaps is related to the aftermath of the holocaust we have just discussed. Before that, the same lands were counted among the most scenic and beautiful parts of the world, uniquely rich in dazzling beauty. How we wish that of all the Quranic prophecies, this one at least will not have to be realized. This wish is certainly not a sign of disrespect to the prophetic Quranic warnings. It only springs from our unshakeable faith in the all-embracing graciousness of God—the All-Merciful, the All-Beneficent. All warnings, however categorical they may sound, are conditional to the response of man. The example of the people of Jonah (as), who were spared the destined wrath of God after they turned to Him with profound repentance, kindles the flame of hope for us today. Despite the fact that there is no genuine justification for optimism in view of the consistent decline in human moral values, it is the only hope after all to which one may cling. The rest is a fearsome night of utter despair. But the cure for their deep-seated maladies no longer lies in the hands of godless messiahs. It lies in the hands of God alone—but only if our hands are raised in prayer before Him. Perhaps we are talking a language hard for contemporary man to understand. It runs counter to what his ears are attuned to hear. Allah knows best!

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Loyalty and love for one's nation

"It is very easy to simply speak of, or hear the words, 'loyalty and love for one's nation.' However, in reality these few words encompass meanings that are wide-ranging, beautiful and of tremendous depth. Indeed, to fully comprehend and understand what these words truly mean and what they require is actually very difficult. In any case, in the short time available, I will try to explain Islam's concept of loyalty and love for one's nation.

First and foremost, a fundamental principle of Islam is that a person's words and deeds should never manifest any form of double standards or hypocrisy. True loyalty requires a relationship built on sincerity and integrity. It requires what a person displays on the surface to be the same as what lies beneath. In terms of nationality, these principles are of the utmost importance. Therefore, it is essential for a citizen of any country to establish a relationship of genuine loyalty and faithfulness to his nation. It does not matter whether he is a born citizen, or whether he gains citizenship later in life, either through immigration or by any other means. Loyalty is a great quality, and the people who have displayed this attribute to the highest degree and best standards, are the Prophets of God. Their love and bond with God was so strong that in all matters they kept in view His commands and strived to fully implement them, no matter what. This illustrated their commitment to Him and their perfect standards of loyalty. Hence, it is their standards of loyalty that we should use as an example and Islam 's Teachings of Loyalty and Love for One's Nation 29 model. However, before proceeding any further, it is necessary to understand what is actually meant by loyalty".

Address by Hadhrat Khalifatul Masih V [aba]
in Military Headquarters Koblenz, Germany, 2012

IS THERE A GOD?

Dr Rafi Ahmed, Ph.D.

There is a raging yet lively debate [1,2,3,4,5,6] going on between atheists and theists over the existence of God – which is a sign of a healthy and invigorating intellectual spirit. Hadhrat Khalifatul-Masih II, may Allah be pleased with him, wrote in his book, "Hasti-Bari-Tala" [7]. "If people believe in God on hearsay or declare a belief in God to avoid a debate, then this will not guarantee their salvation. … Therefore, it is of utmost importance that considerable thought be given to the question of the existence of God." This article therefore addresses the question: is there a God? A discussion about God's existence should start with the acknowledgement that the burden of proof lies with the theists, that is, with those who believe in God. There are some questions that puzzle the most reflective people: How did the laws of nature come to be? How did the universe come into existence? And how did life as a phenomenon originate from nonlife? Let us consider the Kalam cosmological argument [8] for the existence of God, a method of argument developed by medieval Muslim logicians and popularized in the West by philosopher William Craig. Given that an observable universe exists, there are three possibilities: First, the universe always existed. Second, the universe created itself. Third, an all-powerful and all-knowing transcendent being, which we call God, created it. Let us examine them one by one.

Eternal Universe

Consider the possibility of an eternal universe, a universe that existed for ever. But the Second of Law of Thermodynamics and the theory of entropy preclude this possibility. If the universe really had existed for an infinitely long period of time, its entropy, the measure of its molecular disorder, would have reached its maximal value; that is, the universe would have suffered a "heat death" [9,10]. The fact that the universe has not yet died in this fashion implies that it cannot have endured for all eternity.

Origin of the Universe

As long as the universe could be conveniently thought of without an end and without a beginning, it remained easy to see its existence as a self-explanatory brute fact and perhaps there was not much need to postulate something else that produced it. But the big-bang theory radically changed the situation. The big bang [5, 11] is a widely-accepted theory of the origin of the universe. According to this theory, more than fourteen billions years ago, the universe emerged from a highly compressed and extremely hot state and then it rapidly cooled down and expanded. The big bang theory is considered a cornerstone of modern cosmology. The big bang theory provides a moment at the origin of the universe when creation could have occurred. At the origin, we encounter a point that physicists call a singularity, at which neither space nor time exists – and at that point the laws of physics break down. If the universe had a beginning, it became entirely sensible, almost inevitable, to ask what produced this beginning. Therefore the idea of the origin of the universe with a singularity implying a role of God in its creation did not sit well with many atheistic scientists [14]. Bondi and Hoyle came up with a steady state theory, in an attempt to explain the expansion of the universe in a way that would not require the universe to have had a beginning. But this theory was readily discarded, as it did not correspond to the observational data. Stephen Hawking,

professor of Mathematics at Cambridge University, and James Hartle proposed a theory where the universe has no boundary either in space or in time, that is, it has neither beginning nor end. In his book "A Brief History of Time" [12], Hawking then asked if there was any place for a creator any more. There are several problems with Hawking's theory. Hawking's solution uses imaginary time, which is invoked to stipulate imaginary universes. It remains an extremely speculative theory with little chance of experimental verification.

Fine Tuning of the Universe

The universe with all its laws appears to be delicately balanced and fine-tuned [9, 17] to produce human life. Physicists call this finding the anthropic principle. Many of the basic features of the universe are, in essence, determined by the values that are assigned to the fundamental constants and the initial conditions at the beginning of the universe.

Hawking [12] wrote that if the rate of expansion one second after the big bang had been smaller by even one part in a hundred thousand trillion, the universe would have re-collapsed before it reached its present size. If the rate of expansion had been slightly higher, then the galaxies would have never formed. In the anthropic principle, the theist sees a purposeful design, the handiwork of God. The atheist looks upon it as a very lucky coincidence where humans exist in a universe with the right parameters to ponder over the mystery of their existence. But the odds of life appearing in the universe are so infinitesimal, so incredibly small that we need a rational explanation of how something this unlikely could take place.

Multiple Universes

Consequently, many atheists, in desperation, have fled to the second explanation: multiple universes [9, 15] – actually, infinity of universes. The uniqueness and fine tuning of our universe is dismissed by claiming that it is but one among countless universes. In one version of this phantasmagoric theory, universes are springing up as if there was no tomorrow. But please don't ask where and how. So what is the empirical evidence for oscillating and parallel and multiple universes? There is none. Steven Weinberg shared the Nobel Prize with Dr Abdus Salam. Weinberg is one of the greatest physicists of our time and he is also a prominent atheist. Even he admits that the theories of multiple universes "are very speculative ideas ... without any experimental support" [15]. In my view, the atheists have invented a complicated set of circumstances to circumvent a much more obvious solution. They seem to abolish one seemingly unobservable God by making up an infinite number of unobservable substitutes, which rightfully belong to the Hollywood genre of science fantasy movies.

Laws of Nature

All these models of multi-universes or Hawking's boundary-less universe originating out of a collapsing black hole require pre-existing laws of physics. And no one has an explanation [14] for how these grand laws of physics came into existence. Who devised the code? Who wrote the majestic multi-variable differential equations? And who provided the solutions to the equations? Indeed the question can be posed in a deeper way. How can inanimate fundamental particles obey instructions or abide by grand mathematical rules? How can the universe operate without a Sustainer? The atheist viewpoint cannot explain the profound lawfulness of nature itself. Paul Davies, a mathematical physicist, writes [9], "If the Divine underpinning of the laws is removed, their existence becomes a deep mystery."

Creation of the Creator

Richard Dawkins, an evolutionary biologist and professor of public understanding of science at Oxford, in his recent book, "The God Delusion" [1], makes a concerted attack against theism and asks if the universe needed a creator, then what about God? Who created God? Dawkins presents this question as if it was the mother of all arguments against the theistic position. Hadhrat Khalifatul Masih II, in "Hasti Bari Tala" [7] refers to a hadith that predicts a time to come when atheistic people will use this question as an argument against the existence of God. Let us examine this question a little more deeply. We find that it points to the limitation of inductive reasoning. The question simply does not apply to the Prime Cause, which is, by definition, uncreated. The atheists are reduced to denying the first proposition – that is, everything that has a beginning does not necessarily have a cause and

thus the universe simply is. Now either an immeasurably intelligent mind, an all-powerful being, an agent that exists beyond time and space created the universe or the universe, with neither mind nor consciousness, with neither will nor intelligence, first devised the grand laws of nature and then created itself out of absolute nothingness. Take your pick: God or universe. Which is the better candidate to be the Prime Cause? Which is the more rational and intellectually satisfying alternative?

The Unity of Source

Another argument in favour of God's existence is the establishment of the unity of source – that is, the fact that the authors of the Holy Quran and the universe are the same. The Quran says: "Do not the disbelievers see that the skies and the earth were a closed-up mass, and then We clove them asunder? And We made every living thing from water. Will they not believe"? [21:31]. This verse alludes to the origin of the universe as envisioned by the big bang theory. Creation of life from water is also a well-established scientific fact. What is quite striking about this verse is that it challenges the disbelievers or atheists and raises the fundamental questions of the origins of the universe and of life – which happen to be the two of the most hotly debated topics today [1,2,4,5,6].

Hadhrat Khalifatul-Masih IV, may Allah be pleased with him, in his book, "Revelation, Rationality, Knowledge and Truth" [10], gives many examples of Quranic verses that refer to scientific facts that have only been recently discovered.

Darwinian Evolution

Let me briefly talk about the theory of Darwinian evolution, which is erroneously seen by many as evidence against the existence of God. Dawkins, in his book "The Blind Watchmaker" [3] noted that it was very difficult to be an atheist before Darwinian Theory of evolution came along. It should be emphasized that the Darwinian Theory [6,16,17] presupposes the existence of the molecular machinery of cell and the genetic material of RNA and DNA for it to work upon. The theory of evolution cannot provide any explanation for the origin of life or for the genetic material. We recognize [10] the fact that fossils show emergence of life forms over a period of millions of years in a progressive manner from relatively simple to the increasingly complex. But linked to these observations is a hypothesis of common descent with modification and of the Darwinian process of random mutation and natural selection, which is seen as the only creative force behind life in all its myriad variety. That is where we tend to be sceptical, since definite evolutionary pathways of any organism are still missing [16]. The scientists who question Darwinism are still in a minority, but there is a growing scientific dissent. Recently, one hundred eminent religious and non-religious scientists from diverse fields made a public declaration [19] that they "are sceptical of the claims for the ability of random mutation and natural selection to account for the complexity of life" and that "careful examination of the evidence for Darwinian theory should be encouraged." Hadhrat Khalifatul Masih IV expressed similar scepticism [10] about the Darwinian Theory in his book, "Revelation, Rationality, Knowledge and Truth".

God of the Gaps

Allow me to comment upon a common misconception. The atheists say that theists often use "the God of the gap" strategy [1, 2, 3] and invoke God to explain the remaining gaps in the scientific knowledge. If a gap in the current knowledge is found, it is assumed that a God, by default, must fill in. But gaps shrink as science advances and the God of the gaps is threatened with eventually having nowhere to live.

But is that really true? Let me give you one example. Ernst Haeckel was a renowned 19th century evolutionary biologist. He, like many of his contemporaries, believed that a cell was a "simple little lump of protoplasm" [16] and advocated the theory of spontaneous generation of life. In the last fifty years, the science of molecular biology has made tremendous progress. Now we understand that the cell is a molecular machine far more complex in its structure and functionality than anything yet devised by the human mind [6]. A spontaneous generation of the cell is thus considered inconceivable. These advancements have not deposed God from anywhere. Quite the contrary, many of the greatest discoveries of the twentieth century have established God more firmly in the intellectual discourse [5, 6].

Reason for the Rejection of God

Let me discuss briefly the reason behind atheism. Most atheists are intelligent, thoughtful and sincere people. This poses the nagging question as to why there is such disbelief and such persistent rejection on the part of those who should know better. In my view, their rejection of the existence of God has very little to do with scientific enterprise, although scientific enterprise remains essentially agnostic. The things that make people reject God arise from the human condition: Free will under Divine omniscience, creation of evil by a God of virtue, belief in eternal damnation, human suffering inflicted by a God of Mercy [1,2,15]. Perhaps the primary reason for rejecting God and religion is religion itself. The atheistic scientist is justified in despising religious dogmas and scriptures that imply a God whose grandeur does not match up to the grandeur of the universe he knows. When superstitious folktales, seclusion and marginalization of women, arcane theology, inane ritualism, and dogmas of intolerance and irrationality are attributed to the author of this grand and lofty universe, atheism is a natural consequence. Examples of diabolic acts committed by Muslims and non-Muslims in the name of religion abound. But in a lighter vein, Steven Weinberg captured the problem succinctly; he writes, "Good people will do good things and bad people will do bad things, but for good people to do bad things – that takes religion." [13]

Experiencing God

Perhaps the final and ultimate evidence for the existence of God comes from the personal experience of Divine signs. The Promised Messiah, peace be upon him, says [20]:

"Search for God is a difficult matter. Observation of the heavens and the earth and reflection of the perfect orderliness of the universe only leads to the conclusion that the universe should have a creator, yet it is not a proof that such a Creator exists. There is a difference between ought to be and is. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God … How can this certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way to acquiring certainty is to experience God by having conversation with Him or by witnessing His extraordinary signs."

Conclusion

I would like to conclude this by reiterating a simple truth that is part of our deepest conviction. Advancement of science reveals the intricacy of the universe and the grandeur of the Divine design and reinforces the fact that in the workings of the universe there is sign for those who reflect. The Holy Quran says: "He is Allah, the Originator, the Creator, the Designer. His are the most beautiful names. All that is in the Heavens and the earth glorifies Him. And He is the Mighty, the Wise. [59:25] In the end, as is in the beginning, all true praise is for Allah alone.

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The Ansar Cycling Club

Cycling is mentioned in the Majlis Ansarullah constitution and Hadhrat Musleh Ma'ud (ra) himself was a keen cyclist. It is no coincidence then that all the Khulifa from the inception of Majlis Ansarullah onwards have been cyclists. In a recent Ansar Amila Mulaqat, Huzur (aba) expressed that Ansar should be encouraged to take part in cycling activities. To this effect, the Ansar Cycling Club has been set up with the aim to ensure participation, advice, support and encouragement towards cycling.

Cycling is healthy and one of the best forms of exercise. Cycling is the cheapest form of mechanical transport and is eight times faster than walking.

Hadhrat Khalifatul Masih III (rha) also encouraged cycling. He said:
"To maintain your health you should focus on cycling because science and research has told us that where cycling improves health, it also safeguards a person from heart disease.
There are other advantages to cycling also. For example, many have to go out for household errands or go shopping. If you have a cycle you will save a lot of your quality time and the following glad tiding will also be fulfilled in your person that was given to the Promised Mahdi (as) in these words: "You are the sheikh, the Messiah, whose time shall not be wasted". Thus we have to be attentive towards time-saving and obtain maximum benefit from the little available time.
An Ahmadi's time should not be wasted. It is the duty of every Ahmadi that he does not let his time be wasted. If he has a cycle he will be able to fulfil his duty to his nafs (self). That is, he would exercise and also his work will be completed quickly.

Why do you stand for buses and waste your time? Do exercise, become healthy and ride a bicycle. I have said it before and I say it again today: in a short time I want 100,000 'Ahmadi Cycles'. An 'Ahmadi Cycle' is that which is ridden by an Ahmadi. And these 100,000 Ahmadi Cycles should have the ability to cycle 100 miles daily. "

Cycling is a truly invigorating and liberating experience, enjoyed by people of all ages and from all walks of life. Whether you're cycling to work, to school, to the shops or just for fun, the humble bicycle is an easy way to get more active. Regular cycling can reduce the risk of chronic illnesses such as heart disease, Type 2 diabetes and stroke. It can also boost your mood and keep your weight under control. This guide is designed to make cycling a safe and enjoyable experience for beginners and provide you with tips on staying motivated.

Before you start

For most people, cycling is a safe and effective form of exercise. If you have any health concerns or an existing medical problem, consult your GP before you start. For short journeys, any good working bike will do. You might have an old 10-speed racer, a shopping bike or a bargain mountain bike that you could use. If you're buying a second-hand bike or you have an old bike that's been gathering dust, consider having it serviced at a specialist bike shop to ensure it is roadworthy. If you're buying a new bike, there are many models to choose from. Hybrids, road bikes and mountain bikes are the most popular. A specialist bike shop will advise you on the correct frame size and help you select a bike to suit your budget and the type of cycling you want to do. Find out if your workplace operates a 'cycle to work' scheme. This is a more affordable way of buying a new bike and safety equipment.

Cycling Safely

• Practise in a safe environment
• Wear a helmet
• Be seen and heard
• Check your bike
• Be alert and plan your route
• Always follow the Highway Code

If you haven't cycled much before or you're out of the habit of cycling, find yourself a traffic-free area to start off in, such as your local park. Practise riding single-handed so you can make hand signals, and get comfortable looking over both shoulders to improve your visual awareness. To learn to cycle with confidence, see CTC's Cycle Training or Bikeability for information on training schemes, some of which are free. Before you start cycling in traffic, check the Highway Code for up-to-date rules and regulations for cyclists.

For health benefits, adults should do at least 2 hours and 30 minutes (150 minutes) of moderate intensity activity each week. Children and young people should do at least an hour (60 minutes) of moderate to vigorous intensity activity every day. A 30-minute ride, where your breathing is quicker and deeper, will count towards your recommended weekly activity target. If you're just getting started, take it slowly and increase your cycle rides gradually. Any improvement on what you currently do is beneficial.

Staying Motivated

• Make it a habit - The easiest way to ensure you cycle regularly is to use your bike as a means of everyday transport. Work out your routes on the Sustrans website, Transport Direct's cycle journey planner or Cycle Streets. If you want some company on your bike ride, whether it's to work or just for fun, find a cycling pal using BikeBUDi. The free Bike Hub iPhone app finds quickest or quietest cycle routes, on roads or on cycle paths. It also locates your nearest bike shops.

• Cycle to work - Commuting by bike is cheap, green and one of the easiest ways to fit exercise into your routine. Work out your route to work using Sustrans or contact your local council for free cycling maps. Transport for London has an interactive cycle journey planner and free local cycling maps.

• Cycle to school - Riding to school is a great way to get children more active. Cycling has many benefits for children, including improved health, confidence and concentration. Parents may want to accompany younger children, which makes it a good way for adults to get cycling too.

• Mix it up - There are many wonderful places to cycle in cities and the countryside. Cycling is an ideal way for friends and families to explore their neighbourhood and beyond. Sustrans has free information packs about cycling in your region.

• Join a bike ride - The Ansar Cycling Club aims to start park rides across the regions. For information or to express your interest in the Ansar Cycling Club, please email Dr Hammad Khan at cycling@ansar.org.uk

Ansar Ijtema Report South West Region 2016

South West Region held their 15th Regional Ijtema on 24th July 2016 in Cardiff Mosque. Sadr Majlis Ansarullah UK, Dr Ch. Ijaz-ur-Rehman graced the Ijtema.

The opening session started at 10.40am chaired by Sadr Majlis Ansarullah UK, with the recitation of the Holy Quran by Saeed Zafar with Urdu translation and English translation by Muhammad Ikram Dar. The Pledge was taken by Sadr Majlis. Before his inaugural speech, he held a question and answer session. A few questions were asked about Seasonal Greetings cards, Ijtema dates, Gift aid money, charity walk donations and administrative deduction.

Sadr Majlis Ansarullah UK, Dr Ch. Ijaz-ur-Rehman, in his inaugural speech, advised Ansar to make their best effort to introduce the Jamaat in the region because of the Mosque project, which is in process and Hazur (aba) will be visiting Cardiff, Insha Allah. We are going to invite members of the local community and leaders for Hazur's (aba) reception and therefore will need to work diligently.
Sadr Ansarullah shared his experience of the Charity Walk held this year in Newham in the East London Region, by the grace of Allah, it was a big opportunity to introduce the Jamaat towards its Humanitarian causes. Many representatives of charities also attended and showed their support, including the Mayor of Newham. After the 1st session, academic competitions took place, in which Tilawat, Nazm, Speech and Extempore Speech was included. Ansar brothers took part in the competition with zeal and spirit. After the academic competitions, lunch was served and Zuhr & Asr prayers were offered.

The final session was chaired by Munawar Ahmed Mughal, the Regional Nazim Ala South West. After recitation of the Holy Quran, Pledge and Nazm, the secretary Ijtema, Chaudhry Kaleem Ahmed presented the Ijtema report.

In his speech, Regional Nazim Ala appreciated the increase in attendance of Ansar members as compared to last year's Ijtema. He reminded Ansar about their responsibilities in relation to Tabligh and encouraged them to invite their local guest to Jalsa Salana UK 2016.
Report by Chaudhry Kaleem Ahmed, Secretary Ijtema.

EID PARTY AND Q & A SESSION.

MAJALIS ANSARULLAH SUTTON and CARSHALTON

Majlis Ansarullah, Sutton and Carshalton joined together to arrange an Eid Party and a question and answer session on 17th July 2016. The event was chaired by Naveed Zafar, Nazim Alla Baitulfutuh region. It started with the recitation of Holy Quran by Mr. Moeed Hamid followed by an introductory speech about Ramdhan and Eid in Islam by Murabi Imran Khalid. This was followed by silent prayer led by Nazim-e-Aala. Dinner was served during the Question and Answer Session. Sixty guests and neighbours, including15 non-Muslim guests, attended the event. The guests were from various nationalities including British, Finnish, Mauritian, Scottish and Polish. They took a keen interest in asking questions about Islamic concepts of fasting, jihad, the rights of women, purdah and Humanity First. They expressed their gratitude for being invited to the Eid Party and for providing them with a fresh viewpoint about Islam.

In total, 65 members along with guests from Ansar, Lajna, Khuddam and Itfal participated in the Eid Millan Party.

MOEED HAMID
Zaeem Ansarullah Sutton.

Majlis Ansarullah, Birmingham Central

Majlis Ansarullah, Birmingham Central, organized an Eid Millan Party on 16th July 2016. The program started with Tilawat and its translation followed by a welcome speech. Two more speeches were delivered on the significance of Eid-ul - Fitr among Muslims and an introduction to the Ahmadiyya Muslim Association.



A Tabligh exhibition was arranged for guests and they took a keen interest in it. Some of the guests also visited the mosque after dinner.
The Eid Millan party was attended by 6 Non- Ahmadi guests and 36 Ahmadi guests.

Farid Mahmood Mubashir
Muntazim Umoomi
Majlis Ansarullah Birmingham Central.



CHARITY STALL IN MORDEN FAMILY FUN DAY

MAJLIS ANSARULLAH, MERTON PARK

Majlis Ansarullah, Merton Park, arranged a Charity stall in Morden on Sunday 17th July, 2016 at the Morden Park Ground. Mr Nasir Mahmood, Additional Nazim Tabligh from Baitul Futuh Region organised this event. The Stall was setup by 10am. Naveed uz Zafar (Nazim-e-Aala Baitul Futuh Region), Mubarik Niazi (Nazim Tabligh) and Tanwer Tabassum, Zaem maljis also visited the stall.

ABDUL MUQIT JOIYA
Zaeem Ansarullah MERTON PARK

Majlis Colliers Wood

A Tarbiyyat Forum was held on 19 June 2016 at the Taylor Road Day Centre. The Forum was chaired by Fazal-ul-Rehman Nasir from Markaz. The programme started on time with the recitation of the Holy Quran with translation by Abdul Raheem Saqi. A brief speech was delivered by Murrabi Sahib regarding the Tarbiyyat of children and advised parents about the importance of prayer and its acceptance from an early age. The values of Wasiyat were also mentioned. Iftari and dinner were served. All families were invited and Alhamdolillah 92 people were in attendance. This comprised of 25 Ansar and 67 other family members.

Zaki Ahmad Khan
Zaeem Colliers Wood.



Cardiff Eid Dinner held on 10th July 2016

By the Grace of Allah, Majlis Ansarullah Cardiff held a Tabligh programme named 'Eid Dinner' on 10th July 2016 at County Hall Cardiff. A total of 73 non-Ahmadi guests attended the dinner, including Mark Drakeford, Minister for finance and local government, Mohammad Asghar AM, Jeff Cuthbert - Police and Crime Commissioner for Gwent Police, Councillor David Evans, the Mayor of Caldicot, Councillor Susan White and Bill Routley with his wife from Cardiff Council. Sergeant Ashley from Super-Mare police, Andy Valintine and four police and community officers from Cardiff and South Wales Police also attended the event. Mr Gurmit Singh Randhwa, president of the Sikh community was also in attendance with his wife.

The programme, chaired by Dr Mansoor Saqi (Acting Sadr Majlis Ansarullah UK), started with the recitation of Holy Quran by Sultan Ahmed with English translation. A welcome address was given by Munawar Mughal, Nazim-e-Ala, South West, followed by a brief introduction of the Jamaat by Rafi Bhatti. The Mayor of Caldicot, David Evans appreciated the charitable work of Ansarullah UK.

Chief Police and Crime Commissioner Jeff Cuthbert said, "I have been to a couple of Ahmadiyya Community events and feel that that they are doing excellent work for the community at large and really spreading the message of love and peace." He also assured members that his priority will be to address and tackle any sort of racism and hate crime between communities. Welsh Assembly Member Mohammad Asghar highlighted the need to control hate crime and to take tough measures for the safety of the whole community. He also stressed upon the Welsh Government that Honourable Mirza Masroor Ahmed should be invited to address the Welsh Assembly. This will be an honour for us as I have a submitted a request for this last year in our Assembly Office.

Gurmit Singh Randhawa appreciated the Jamaat event which brought together many people under one roof for a good cause towards humanity. Welsh Government Cabinet Secretary for finance and local government, Mark Drakeford, in his speech stated that he is representing the First Minister of Wales and that he is pleased to attend the Eid Dinner and appreciates the work that the Jamaat is doing towards unifying the community through charitable work for humanity.

Dr Mansoor Saq Majlis Ansarullah UK, in his concluding address, thanked all the VIPs and guests who attended the event and very briefly highlighted Jamaat activity in the UK and all over the World. Following on from this, a cheque was presented to the Mayor of Caldicot's nominated charity. A cheque will also be presented to the Mayor of Newport's nominated charity, who had sent his apologies for not being able to attend the event due to unavoidable circumstances.

A large amount of free Jamaat literature was also available to the guests and a Quran exhibition was also on display in 21 languages. The Welsh translation of selected verses of the Holy Quran and sayings of the Holy Prophet (saw) were also on display.

Some comments written in the Visitor Book by the guests are as follows:

• Cllr Bill Routley – 'Thank you for today it was lovely. The company was great and food outstanding. Also very informative.'

• Alexander Willis – 'Thank you very much for the invitation to the Eid Dinner. I thoroughly enjoyed it and I am looking forward to coming again next year. The speeches were great, the food was lovely and I liked seeing how you celebrate Eid.'

• P.C.S.O Karen Sanders, SWP Llanedeyrn Police Cardiff – 'Always a pleasure to attend these Eid celebrations.'

• Ianto Brychan, Literature Wales - 'An excellent and welcoming event which had a great message.'

Report by
Munawar Ahmed Mughal
Nazim Ala South West.

July and August
2016

Majlis Tooting, Region Noor



Alhamdulilah, an exhibition was held by Majlis Tooting in Caterham village on 18th June 2016. Seven guests attended the exhibition, one of whom was the Priest of a church who was keen to learn about our activities. Another stall was also organised to serve more visitors. Six Ansar participated to organise this exhibition



Majlis Norbury Region South

Quran Exhibition Report 03-07-2016

Majlis Norbury held a Quran Exhibition on 3rd July 2016 in Brixton and 11 members of Ansar participated to organise the Quran Exhibition.

Three big tables were setup, the front table for The Holy Quran and the other two tables had various books and other literature.

Quran Kareem	**1**
Life of Muhammad (SAW)	**1**
World Crises	**1**
Leaflets People Visited	**500**

Many Somali, African Muslim and English people visited our exhibition and asked various questions about Jesus, the Promised Messiah and the behaviour of Muslims in Islamic countries.





Report Care Home Visit

Majlis Ansarullah Upper Mitcham

A visit was organised to an elderly care home, Abbeyfield Richard Cousden, Streatham on Sunday 26th June 2016. The house has 22 resident elderly people. We had prepared 31 fruit gift packs to distribute among residents and staff members. On arrival we were warmly welcomed by all staff members and residents. A brief introduction about the Ahmadiyya Muslim Community was given with the presentation of gifts to all. Some members instantly recognized the Jamaat's community and social work in their home countries in Africa. They already knew the Jamaat very well and they really appreciated our services towards community and humanity in UK and all around the world.





TABLIGH STALL

Baitul Futuh Region

With the help of Sutton Majlis, we have been holding a model Tabligh stall on Sutton High Street every Sunday and on Adware Road every Saturday. Teams of 6 to 8 Ansar members run the stall in two shifts from 10am to 1pm and from 1pm to 4pm. In this team we have a very devoted Daeen to spread the message of Islam. Our Arab brother Kamal Zain Borodga, who speaks Arabic, French and English fluently, also joined us. Attaul Munib also helped us to contact people. Naseem Bajwa, Imam of Baitul Futuh Mosque also visited this stall and prayed for us and appreciated the effort that we had made.





Regional Ijtema
Majlis Ansarullah South Region



The Regional Ijtema for South Region was held on 24th July 2016 at Baitus Subhan Mosque in Croydon.
Attendance: 191 Ansar members (61%) attended the Ijtema.

Opening Session:

The opening session was chaired by Qaid Finance, Abdul Mannan Azhar. The Ijtema proceedings began with the recitation of the Holy Quran with English translation read by Sajjad Akbar. After the pledge, Ilyas Ahmad Chaudhry recited a poem from Durre Sameen followed by an address by Abdul Mannan Azhar Sahib.



Academic competitions were held for Tilawat, Nazm and Speeches (Urdu and English).

Prizes for Sports Day, which was held four weeks prior to the Ijtema, were presented during the Ijtema.

A speech, 'Talqeen-e-Amal,' was delivered by Murrabbi Silsila Faiz Ahmad Zahid.

A new convert spoke about his conversion to Ahmadiyyat and gave a faith inspiring account.

Concluding Session:

The concluding session was chaired by Sadr Majlis Ansarullah, Dr Ch. Ijaz Ur Rahman. After recitation of the Holy Quran, the pledge and nazm, a short presentation on Rishta Nata was presented by the national Secretary Rishta Nata, Kalim Ahmad Tahir sahib. He outlined the rishta nata situation within the Jama'at. The prize distribution ceremony was conducted by Sadr Ansarullah UK, Dr Ijaz ur Rahman followed by his address to the participants

Tabligh Forum Of Baitul Futuh Region



Held on Monday, 27th June, 2016 in Baitul Futuh Mosque.

The proceedings started with the recitation and translation of The Holy Quran by Moeed Hamid after which, Nazim Aala Baitul Futuh Region Naveed uz Zafar presented the Report of Tabligh Activates. He reported that during the last five months Baitul Futuh region held 217 Tabligh Stalls, 160 were in City of London and 57 held in various villages. 4568 people from different walks of life visited our stalls. We established 160 contacts and are communicating with them.

Nine Visitors from Tabligh Stalls and 11 members of Hindu community and 13 members from neighbourhood participated in Sutton Peace Conference. We distributed 13563 leaflets during our door to door campaign.

Our Majlis distributed 15000 Charity Walk Leaflets and 783 books "Path Way to Peace" and 567 Books "Life of Muhammad" (saw). We held 4 Coffee Evenings and 4 Exhibitions.
In the Month of May we have been blessed with one Ba'it.

Later on, Imam Ataul Mujib Rashid delivered a very interesting speech on the topic of "our responsibilities to become a Daee-Illallah". In the beginning of his speech Imam Sahib congratulated us for the presentation of very comprehensive Tabligh Report and having one Ba'it. At the end we had very good Question and Answer session in which a panel answered the questions.

Nasir Mahmood
Additional Nazim Tabligh
Baitul Futuh Region





Eid Party And Q & A Session. Majalis Ansarullah, Baitul Futuh East

Majlis Ansarullah Baitul Futuh East arranged an Eid party on 19th of July, 2016 at Community Hall of Yenston Close, Morden. It started with an introduction of Ramdhan and concept of Eid in Islam by Nazim Aala Baitul Futuh region, Naveed uz Zafar. We had invited 30 neighbours out of which 22 Non-Muslim guests attended.

The guests asked various questions about the teachings of Islam and took keen interest in getting information about:

- Concept of Fasting & Month of Ramadhan in Islam.
- At what age Fasting becomes obligatory to a Muslim?
- Concept of Eid in Islam.
- Concept of Praying five times a day in Islam.
- Rights of neighbour in Islam.
- Concept of Jihad in Islam.

Most of the guests expressed that their views were quite different about Islam. They seemed to be interested to get more information about beautiful teachings of Islam. The guests took some literature from our Tabligh corner set up by Shafiq Sindhi. They appreciated the concept of Eid party and our efforts to promote peace and harmony in the society.

Tanweer Tabassum
Zaeem Ansarullah
Baitul Futuh East.

Majlis Fazl Mosque

Walk in exhibition and Eid Celebration

On 22nd May 2016, we held a walk in exhibition at East Molesey, Vine Hall. In this event 21 guests attended and stayed with us for about 2 hours. The guests were seen individually and answers were provided to many of their questions about Islam and our Jamaat. Naeem Ahmad, Naib Qaid Tabligh, also attended the event and helped with providing satisfactory answers to our guests.

On 10th July 2016, an Eid Celebration event was organised at East Molesey, Vine hall. Seven guests attended and our Missionary in charge Naseem Bajwa also attended and he introduced the Jamaat Ahmadiyya to them and replied to their various question. Quran Exhibition was on display. Most of the guests were young men and we invited them to to visit the Baitul Fatuh Mosque.

Naeem Ahmed Raza
Zaeem Fazl Mosque

Kingston Eid Celebration



Food Stall In Morden Family Fun Day.





MAJALIS ANSARULLAH, MERTON PARK

Majlis Ansarullah Merton Park arranged a food stall in Morden on Sunday, 17th of July, 2016. With the blessings of Allah the Stall was a successful event.

It started at 10.00 AM and Mubarik Niazi came to help the Ansar to setup the Stall and remained their till midday. Nazim Aala, Baitul Futuh Region, Naveed Uz Zafar also visited the stall and remained there for sometime

Abdul Muqit Joiya
Zaeem Ansarullah
Merton Park







Tabligh Activities Middlesex Region







Tablieg Activities Middlesex Region

During this Tabligh Ashra, Middlesex region held the following stalls:

1. HIGH WYCOMBE MAJLIS distributed 120 leaflets and some books.
2. GREENFORD MAJLIS held 3 Tabligh stalls and distributed 370 leaflets and 5 books.
3. SOUTHALL MAJLIS held 3 Tabligh stalls and distributed 560 leaflets and 10 books.
4. SLOUGH MAJLIS held one stall and distributed 50 leaflets.

Middlesex region also held 2 Tabligh days. In our region also held 3 Eid Millan parties in Hounslow, Slough and Hays. The events were well attended and the guests were provided lot of information about Islam and our services towards humanity. These were good events to provide information about Islam with a view to remove their misconceptions.









Homeless feeding session by South Region



A Croydon based Charity, Nightwatch, also known as Croydon Nightwatch, looks after homeless people to fulfil their needs. Its objectives are care and treatment of persons in need who are homeless, rootless or suffering from psychological or physical infirmity. They also look after discharged offenders and help them in acquiring a settled way of life.

Ansarullah South Region contacted the Nightwatch and offered to provide one hot meal on Sunday, June 26th, 2016. We cooked lentils and rice for 100 people and packed the food in containers. We were helped by the local charity. The food was served to the people from different backgrounds and the ended at 10 PM. Eight Ansar participated in this event.

